Dedication

To the divine soul who took birth in modern India by the name of 'Pandit Shriram Sharma Acharya' & 'Mata Bhagwati Devi Sharma'. A man who brought the concept of 'Yug Nirmana' by Thought Revolution. Pujya Gurudev Pandit Shriram Sharma Acharya was a combination of Vyasa as publishers of Vedas, Vishwamitra who made gayatri available to the common man and Vasishta of our time who invested his 'tapobala' for the upliftment of humanity.

A small token of respect to Reverend Pujya Gurudev Pandit Shriram Sharma Acharya

Introduction

Upanishadas are the treasure of ancient Indian wisdom. The word 'Upnishada' is derived from sanskrit words 'Up' and 'Nishada' which means the knowledge which makes you closer to the divine Bramhan. Upanishads are called as the essence of Vedas, however after contemplating on these divine verses one can find a golden combination of Gyana, Bhakti and Karma Yoga in them.

Swami Vivekanand used to say that Upanishads are the powerhouse of divine energy. Many times he has even expressed his desire that the new generation of India must dive deep in the sea of Upnishads to find the the real pearls of knowledge. A knowledge which transcends the physical boundaries and liberates the soul.

Keeping this vision before me I collected these verses and translations of Vedic Scholars from

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I feel great pleasure and satisfaction by being an instrument of presenting these wisdom pearls of Ancient India to the present and future India.

Acknowledgement

The content of these books are collected from various sources mainly

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http://sanskritdocuments.org

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Author's note

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- Rishi Aachaya

Eknath Easwaran Translation

॥ मुण्डकोपनिषत् ॥

॥ श्रीः॥

॥ मुण्डकोपनिषत् ॥

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवा सस्तनूभिर्व्यशेम देवहितं यदायुः ।
स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु।
॥ ॐ शान्तिः शान्तिः शान्तिः ||

PART I

[1]
ॐ ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता
भुवनस्य गोप्ता । स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय
ज्येष्ठपुत्राय प्राह ॥ १॥

English Translation

1. From infinite Godhead came forth Brahma,
First among gods, from whom sprang the cosmos.
Brahma gave the vision of the Godhead,

The true source of wisdom that life demands,

अथर्वणे यां प्रवदेत ब्रह्माऽथर्वा तं
पुरोवाचाङ्गिरे ब्रह्मविद्याम् ।
स भारद्वाजाय सत्यवाहाय प्राह
भारद्वाजोऽङ्गिरसे परावराम् ॥ २॥

English Translation

2. To his eldest son, Atharva, who gave it
To Angi. In turn Angi gave it
To Satyavaha. In this tradition
Satyavaha gave it to Angiras.

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३॥

English Translation

3. A great householder named Shaunaka once came
To Angiras and reverently asked:
"What is that by knowing which all is known?"

तस्मै स होवाच ।
द्वे विद्ये वेदितव्ये इति ह स्म
यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥ ४॥

English Translation

4. He replied: "The illumined sages say
Knowledge is twofold, higher and lower.

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः
शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति ।
अथ परा यया तदक्षरमधिगम्यते ॥ ५॥

English Translation

5. The study of the Vedas, linguistics,
Rituals, astronomy, and all the arts
Can be called lower knowledge. The higher
Is that which leads to Self-realization."

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण-
मचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं
तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

English Translation

6. "The eye cannot see it; mind cannot grasp it.
The deathless Self has neither caste nor race,
Neither eyes nor ears nor hands nor feet.
Sages say this Self is infinite in the great
And in the small, everlasting and changeless,
The source of life."

यथोर्णनाभिः सृजते गृह्णते च
यथा पृथिव्यामोषधयः संभवन्ति ।
यथा सतः पुरुषात् केशलोमानि
तथाऽक्षरात् संभवतीह विश्वम् ॥ ७॥

English Translation

7. "As the web issues out of the spider
And is withdrawn, as plants sprout from the earth,
As hair grows from the body, even so,
The sages say, this universe springs from
The deathless Self, the source of life.

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात् प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ ८॥

English Translation

8. "The deathless Self meditated upon
Himself and projected the universe
As evolutionary energy.
From this energy developed life, mind,
The elements, and the world of karma,
Which is enchained by cause and effect."

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ९॥

English Translation

9. "The deathless Self sees all, knows all. From him
Springs Brahma, who embodies the process
Of evolution into name and form
By which the One appears to be many."

॥ इति मुण्डकोपनिषदि प्रथममुण्डके प्रथमः खण्डः ॥

॥ प्रथममुण्डके द्वितीयः खण्डः ॥

तदेतत् सत्यं मन्त्रेषु कर्माणि कवयो
यान्यपश्यंस्तानि त्रेतायां बहुधा संततानि ।
तान्याचरथ नियतं सत्यकामा एष वः
पन्थाः सुकृतस्य लोके ॥ १॥

English Translation

1. The rituals and the sacrifices described
In the Vedas deal with lower knowledge.
The sages ignored these rituals
And went in search of higher knowledge.

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।
तदाऽऽज्यभागावन्तरेणाऽऽहुतीः प्रतिपादयेत् ॥ २॥

English Translation

2. For when the flame shows signs of dying down,
Though [the fire] that carries off the offering be lit,
Then should the oblations be offered up
Between the portions of the melted ghee.

यस्याग्निहोत्रमदर्शमपौर्णमास-
मचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुत-
मासप्तमांस्तस्य लोकान् हिनस्ति ॥ ३॥

English Translation

3. The man whose oblation to the fire
Is offered up with no New- or Full-Moon rites,
No four-month rites or harvest rites,
Without guests or [honor to] the universal gods,
Or offered in a manner not prescribed,
Or not offered up [at all],
Forfeits for himself worlds up to the seventh [world].

एतेषु यश्चरते भ्राजमानेषु यथाकालं
चाहुतयो ह्यादददायन् ।
तं नयन्त्येताः सूर्यस्य रश्मयो यत्र
देवानां पतिरेकोऽधिवासः ॥ ५॥

English Translation

5. Pour butter into the fire in two spots;
Then place the offering between these two.
These oblations will take the worshipper.

एहयेहीति तमाहुतयः सुवर्चसः
सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य
एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ ६॥

English Translation

6. On the sun's rays to the world of Brahma
Where he can have his fill of enjoyment."*

प्लवा ह्येते अदृढा यज्ञरूपा
अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा
जरामृत्युं ते पुनरेवापि यन्ति ॥ ७॥

English Translation

7. Such rituals are unsafe rafts for crossing
The sea of samsara, of birth and death.
Doomed to shipwreck are those who try to cross
The sea of samsara on these poor rafts.

अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितं मन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ॥ ८॥

English Translation

8. Ignorant of their ignorance, yet wise
In their own esteem, these deluded men
Proud of their vain learning go round and round
Like the blind led by the blind.

अविद्यायं बहुधा वर्तमाना वयं
कृतार्था इत्यभिमन्यन्ति बालाः ।
यत् कर्मिणो न प्रवेदयन्ति रागात्
तेनातुराः क्षीणलोकाश्च्यवन्ते ॥ ९॥

English Translation

9. Children, when they have long lived in ignorance, consider themselves happy. Because those who depend on their good works are, owing to their passions, improvident, they fall and become miserable when their life (in the world which they had gained by their good works) is finished.

इष्टापूर्तं मन्यमाना वरिष्ठं
नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं
लोकं हीनतरं वा विशन्ति ॥ १०॥

English Translation

10. Of any higher good or goal, they fall
Again and again into the sea.

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये
शान्ता विद्वांसो भैक्ष्यचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति
यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११॥

English Translation

11. But those who are pure in heart, who practice
Meditation and conquer their senses
And passions, shall attain the immortal Self
Source of all light and source of all life.

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो
निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्
समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

English Translation

12. Action prompted by pleasure or profit

Cannot help anyone to cross this sea.
Seek a teacher who has realized the Self

तस्मै स विद्वानुपसन्नाय सम्यक्
प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच
तां तत्त्वतो ब्रह्मविद्याम् ॥ १३॥

English Translation

13. To a student whose heart is full of love,
Who has conquered his senses and passions
The teacher will reveal the Lord of Love.

॥ इति मुण्डकोपनिषदि प्रथममुण्डके द्वितीयः खण्डः ॥

॥ द्वितीय मुण्डके प्रथमः खण्डः ॥

[1]

तदेतत् सत्यं
यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः
सहस्रशः प्रभवन्ते सरूपाः ।
तथाऽक्षराद्विविधाः सोम्य भावाः
प्रजायन्ते तत्र चैवापि यन्ति ॥ १॥

English Translation

1. Imperishable is the Lord of Love.
As from a blazing fire thousands of sparks
Leap forth, so millions of beings arise
From the Lord of Love and return to him.

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २॥

English Translation

2. The Lord of Love is above name and form.
He is present in all and transcends all.
Unborn, without body and without mind,
From him comes every body and mind.

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३॥

English Translation

3. He is the source of space, air, fire, water,
And the earth that holds us all.

अग्नीर्मूर्धा चक्षुषी चन्द्रसूर्यौ
दिशः श्रोत्रे वाग् विवृताश्च वेदाः ।
वायुः प्रणो हृदयं विश्वमस्य पद्भ्यां
पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ ४॥

English Translation

4. Fire is his head, the sun and moon his eyes,
The heavens his ears, the scriptures his voice,
The air his breath, the universe his heart,
And the earth his footrest. The Lord of Love
Is the innermost Self of all.

तस्मादग्निः समिधो यस्य सूर्यः
सोमात् पर्जन्य ओषधयः पृथिव्याम् ।
पुमान् रेतः सिञ्चति योषितायां
बह्वीः प्रजाः पुरुषात् सम्प्रसूताः ॥ ५॥

English Translation

5. From him comes the fire that burns in the sun;
From the sky lit by sun and moon comes rain;
From rain comes food, from food the sexual seed;
All finally come from the Lord of Love.

तस्माद्दचः साम यजूंषि दीक्षा
यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
संवत्सरश्च यजमानश्च लोकाः
सोमो यत्र पवते यत्र सूर्यः ॥ ६॥

English Translation

6. From him come the scriptures, chants, and prayers,
Religious rites and sacrificial gifts;
From him come work, time, and givers of gifts,
And all things under the sun and moon.

तस्माच्च देवा बहुधा सम्प्रसूताः
साध्या मनुष्याः पशवो वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च
श्रद्ध सत्यं ब्रह्मचर्यं विधिश्च ॥ ७॥

English Translation

7. From him come the gods of the natural world,
Men, beasts, and birds, and food to nourish them;
From him come all spiritual disciplines,
Meditation, truth, faith, and purity.

सप्त प्राणाः प्रभवन्ति तस्मात्
सप्तार्चिषः समिधः सप्त होमाः ।

सप्त इमे लोका येषु चरन्ति प्राणा
गुहाशया निहिताः सप्त सप्त ॥ ८॥

English Translation

8. From him come the seven organs of sense,
Seven hot desires and their sevenfold objects,
And the seven levels of consciousness
In the cavern of the heart.

अतः समुद्रा गिरयश्च सर्वेऽस्मात्
स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसश्च
येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥ ९॥

English Translation

9. From him come all the seas and the mountains,
The rivers and the plants that support life.
As the innermost Self of all, he dwells
Within the cavern of the heart.

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां
सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ १०॥

English Translation

10. The Lord of Love is the one Self of all.
He is detached work, spiritual wisdom,
And immortality. Realize the Self
Hidden in the heart, and cut asunder
The knot of ignorance here and now.

॥ इति मुण्डकोपनिषदि द्वितीयमुण्डके प्रथमः खण्डः ॥

॥ द्वितीय मुण्डके द्वितीयः खण्डः ॥

[2]

आविः संनिहितं गुहाचरं नाम
महत्पदमत्रैतत् समर्पितम् ।
एजत्प्राणन्निमिषच्च यदेतज्जानथ
सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥ १॥

English Translation

1. Bright but hidden, the Self dwells in the heart.
Everything that moves, breathes, opens, and closes
Lives in the Self. He is the source of love
And may be known through love but not through thought.
He is the goal of life. Attain this goal!

यदर्चिमद्यदणुभ्योऽणु च
यस्मिँल्लोका निहिता लोकिनश्च ।
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः
तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि ॥ २॥

English Translation

2. The shining Self dwells hidden in the heart.
Everything in the cosmos, great and small,
Lives in the Self. He is the source of life,
Truth beyond the transience of this world.
He is the goal of life. Attain this goal!

धनुर् गृहीत्वौपनिषदं महास्त्रं
शरं ह्युपासा निशितं सन्धयीत ।
आयम्य तद्भावगतेन चेतसा
लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ ३॥

English Translation

3. Take the great bow of the sacred scriptures,
Place on it the arrow of devotion;
Then draw the bowstring of meditation
And aim at the target, the Lord of Love.

प्रणवो धनुः शारो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत् तन्मयो भवेत् ॥ ४॥

English Translation

4. The mantram is the bow, the aspirant
Is the arrow, and the Lord the target.
Now draw the bowstring of meditation,
And hitting the target be one with him.

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं
मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो
विमुञ्चथामृतस्यैष सेतुः ॥ ५॥

English Translation

5. In his robe are woven heaven and earth,
Mind and body. Realize him as the One
Behind the many and stop all vain talk.
He is the bridge from death to deathless life.

अरा इव रथनाभौ संहता यत्र नाड्यः ।
स एषोऽन्तश्चरते बहुधा जायमानः ।

ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः
पाराय तमसः परस्तात् ॥ ६॥

English Translation

6. Where all the nerves meet like spokes in a wheel,
There he dwells, the One behind the many.
Meditate upon him in the mantram.
May he guide us from death to deathless life!

यः सर्वज्ञः सर्वविद् यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः
मनोमयः प्राणशरीरनेता
प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
तद् विज्ञानेन परिपश्यन्ति धीरा
आनन्दरूपममृतं यद् विभाति ॥ ७॥

English Translation

7. He who understands all and who knows all, he to whom all this glory in the world belongs, the Self, is placed in the ether, in the heavenly city of Brahman (the heart). He assumes the nature of mind, and becomes the guide of the body of the senses. He subsists in food, in close proximity to the heart. The wise who understand this, behold the Immortal which shines forth full of bliss.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८॥

English Translation

8. The fetter of the heart is broken, all doubts are solved, all his works (and their effects) perish when He has been beheld who is high and low (cause and effect

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९॥

English Translation

9. In the highest golden sheath there is the Brahman without passions and without parts. That is pure, that is the light of lights, that is it which they know who know the Self.

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ १०॥

English Translation

10. There shines not the sun, neither moon nor star,

Nor flash of lightning, nor fire lit on earth.
The Lord is the light reflected by all.
He shining, everything shines after him.

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११॥

English Translation

11.The Lord of Love is before and behind.
He extends to the right and to the left.
He extends above; he extends below.
There is no one here but the Lord of Love.
He alone is; in truth, he alone is.

॥ इति मुण्डकोपनिषदि द्वितीयमुण्डके द्वितीयः खण्डः ॥

॥ तृतीय मुण्डके प्रथमः खण्डः ॥

PART III

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १॥

English Translation

1. Like two golden birds perched on the selfsame tree,
Intimate friends, the ego and the Self
Dwell in the same body. The former eats
The sweet and sour fruits of the tree of life
While the latter looks on in detachment.

समाने वृक्षे पुरुषो निमग्नोऽनिशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य
महिमानमिति वीतशोकः ॥ २॥

English Translation

2. As long as we think we are the ego,
We feel attached and fall into sorrow.
But realize that you are the Self, the Lord
Of life, and you will be freed from sorrow.

यदा पश्यः पश्यते रुक्मवर्णं
कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।

तदा विद्वान् पुण्यपापे विधूय
निरञ्जनः परमं साम्यमुपैति ॥ ३॥

English Translation

3. When you realize that you are the Self,
Supreme source of light, supreme source of love,
You transcend the duality of life
And enter into the unitive state.

प्रणो ह्येष यः सर्वभूतैर्विभाति
विजानन् विद्वान् भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावा-
नेष ब्रह्मविदां वरिष्ठः ॥ ४॥

English Translation

4. The Lord of Love shines in the hearts of all.
Seeing him in all creatures, the wise
Forget themselves in the service of all.
The Lord is their joy, the Lord is their rest;
Such as they are the lovers of the Lord.

सत्येन लभ्यस्तपसा ह्येष आत्मा
सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।

अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो
यं पश्यन्ति यतयः क्षीणदोषाः ॥ ५॥

English Translation

5. By truth, meditation, and self-control
One can enter into this state of joy
And see the Self shining in a pure heart.

सत्यमेव जयते नानृतं
सत्येन पन्था विततो देवयानः ।
येनाऽऽक्रमन्त्यृषयो ह्याप्तकामा
यत्र तत् सत्यस्य परमं निधानम् ॥ ६॥

English Translation

6. Truth is victorious, never untruth.
Truth is the way; truth is the goal of life,
Reached by sages who are free from self-will.

बृहच्च तद् दिव्यमचिन्त्यरूपं
सूक्ष्माच्च तत् सूक्ष्मतरं विभाति ।
दूरात् सुदूरे तदिहान्तिके च
पश्यन्त्विहैव निहितं गुहायाम् ॥ ७॥

English Translation

7. The effulgent Self, who is beyond thought,

Shines in the greatest, shines in the smallest,
Shines in the farthest, shines in the nearest,
Shines in the secret chamber of the heart.

न चक्षुषा गृह्यते नापि वाचा
नान्यैर्देवैस्तपसा कर्मण वा ।
ज्ञानप्रसादेन विशुद्धसत्त्व-
स्ततस्तु तं पश्यते निष्कलं
ध्यायमानः ॥ ८॥

English Translation

8. Beyond the reach of the senses is he,
But not beyond the reach of a mind stilled
Through the practice of deep meditation.

एषोऽणुरात्मा चेतसा वेदितव्यो
यस्मिन् प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां
यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९॥

English Translation

9. Beyond the reach of words and works is he,
But not beyond the reach of a pure heart
Freed from the sway of the senses.

यं यं लोकं मनसा संविभाति
विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामां-
स्तस्मादात्मज्ञं ह्यर्चयेत् भूतिकामः ॥ १०॥

English Translation

10. Sages are granted all the help they need
In everything they do to serve the Lord.
Let all those who seek their own fulfillment
Love and honor the illumined sage.

॥ इति मुण्डकोपनिषदि तृतीयमुण्डके प्रथमः खण्डः ॥

॥ तृतीयमुण्डके द्वितीयः खण्डः ॥

स वेदैतत् परमं ब्रह्म धाम
यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामास्ते

शुक्रमेतदतिवर्तन्ति धीराः ॥ १॥

English Translation

1. The wise have attained the unitive state,
And see only the resplendent Lord of Love.
Desiring nothing in the physical world,
They have become one with the Lord of Love.

कामान् यः कामयते मन्यमानः
स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्तु
इहैव सर्वे प्रविलीयन्ति कामाः ॥ २॥

English Translation

2. Those who dwell on and long for sense pleasure
Are born in a world of separateness.
But let them realize they are the Self
And all separateness will fall away.

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्य-
स्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ ३॥

English Translation

3. Not through discourse, not through the intellect,
Not even through study of the scriptures
Can the Self be realized. The Self reveals
Himself to the one who longs for the Self.
Those who long for the Self with all their heart
Are chosen by the Self as his own.

नायमात्मा बलहीनेन लभ्यो
न च प्रमादात् तपसो वाप्यलिङ्गात् ।
एतैरुपायैर्यतते यस्तु विद्वां-
स्तस्यैष आत्मा विशते ब्रह्मधाम ॥ ४॥

English Translation

4. Not by the weak, not by the unearnest,
Not by those who practice wrong disciplines
Can the Self be realized. The Self reveals
Himself as the Lord of Love to the one
Who practices right disciplines.

सम्प्राप्यैनमृषयो ज्ञानतृप्ताः
कृतात्मानो वीतरागाः प्रशान्ताः
ते सर्वगं सर्वतः प्राप्य धीरा

युक्तात्मानः सर्वमेवाविशन्ति ॥ ५॥

English Translation

5. What the sages sought they have found at last.
No more questions have they to ask of life.
With self-will extinguished, they are at peace.
Seeing the Lord of Love in all around,
Serving the Lord of Love in all around,
They are united with him forever.

वेदान्तविज्ञानसुनिश्चितार्थाः
संन्यासयोगाद् यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले
परामृताः परिमुच्यन्ति सर्वे ॥ ६॥

English Translation

6. They have attained the summit of wisdom
By the steep path of renunciation.
They have attained to immortality
And are united with the Lord of Love.

गताः कलाः पञ्चदश प्रतिष्ठा
देवाश्च सर्वे प्रतिदेवतासु ।

कर्माणि विज्ञानमयश्च आत्मा
परेऽव्यये सर्वे एकीभवन्ति ॥ ७॥

English Translation

7. When they leave the body, the vital force
Returns to the cosmic womb, but their work
Becomes a beneficial force in life
To bring others together in the Self.

यथा नद्यः स्यन्दमानाः समुद्रेऽ
स्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान् नामरूपाद्विमुक्तः
परात्परं पुरुषमुपैति दिव्यम् ॥ ८॥

English Translation

8. The flowing river is lost in the sea;
The illumined sage is lost in the Self.
The flowing river has become the sea;
The illumined sage has become the Self.

स यो ह वै तत् परमं ब्रह्म वेद
ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो

विमुक्तोऽमृतो भवति ॥ ९॥

English Translation

9. Those who know the Self become the Self.
None in their family forgets the Self.
Freed from the fetters of separateness,
They attain to immortality.

तदेतदृचाऽभ्युक्तम् ।
क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः
स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ।
तेषामेवैतां ब्रह्मविद्यां वदेत
शिरोव्रतं विधिवद् यैस्तु चीर्णम् ॥ १०॥

English Translation

10. Let this wisdom be taught only to those
Who obey the law of life's unity.
Let this wisdom be taught only to those
Who offer their lives to the Lord of Love.

तदेतत् सत्यमृषिरङ्गिराः
पुरोवाच नैतदचीर्णव्रतोऽधीते ।
नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ११॥

English Translation

11. This is the great truth taught in ancient times
By the sage Angiras to Shaunaka.

Let us adore the illumined sages!
Let us adore the illumined sages!

॥ इति मुण्डकोपनिषदि तृतीयमुण्डके द्वितीयः खण्डः ॥

॥ इत्यथर्ववेदीय मुण्डकोपनिषत्समाप्ता ॥

ॐ भद्रं कर्णेभिः॥॥शान्तिः ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥
O M shanti shanti shanti